

The Holy Cross Magazine

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November, 1946

Vol. LVII

Number 11

Price, 25 cents

The Holy Cross Magazine

Published Monthly
by the

ORDER OF THE HOLY CROSS

Publication Office:
Cor. Tenth and Scull Streets
Lebanon, Pa.

Editorial and Executive Offices:
Holy Cross, West Park, N. Y.

Subscription, \$2.50 a year

Single copies, 25 cents

Canada and Foreign, \$2.75 a year

Entered at Lebanon, Pa., Postoffice as
second-class matter.

ADVERTISING RATES

Full page, per insertion	\$70.00
Half page " "	40.00
One inch " "	3.00

Requests for change of address
must be received by the 15th of the
preceding month and accompanied
with the old address.

All correspondence should be ad-
dressed to Holy Cross Press, West
Park, N. Y.

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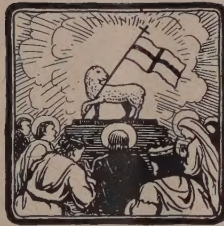
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HOLY CROSS PRESS

WEST PARK, N. Y.

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Nov.



1946

General Convention

By the RIGHT REVEREND WALLACE E. CONKLING

THE distinctive note of this General Convention was in the deepening sense of our fellowship in the great Anglican Communion. The presence of both the Archbishop of Canterbury and of the West Indies was indeed timely and of great benefit. Dr. Fisher won the affection of all by his graciousness and geniality. He stirred our minds by his searching and clear addresses. He moved our hearts deeply, especially through his great presentation of what it means to be an Anglican. Probably as never before were the members of Convention more affected in their attitudes to legislative matters by the relation of each to the whole Communion of which we are fortunate to be a part. It is certain that we can better fulfill our part in this great fellowship of Churches if such

contacts can be often renewed. It gives us a much better sense of proportion as we witness here in America for the cause which though fundamentally and loyally Catholic is also Evangelical in spirit and liberal in action.

Among the many items before Convention there were four which we can mention here:

The Primacy

First, The Presiding Bishop and His See. Bishop Sherrill received a great personal tribute by his election as Presiding Bishop on the first ballot. As Bishop of Massachusetts he has shown himself not only an able administrator but also has been a Bishop to all his people. He has manifested a spirit of justice and been notably fair to those who represented other thought in the Church. We are confident that

just as from his worthy and dearly beloved predecessor, Bishop Tucker, we can expect to receive from him a generous recognition and response to our loyal sharing in the common task.

The Committee on a See for the Presiding Bishop had its proposal rejected and it may well prove most wise to have it so. Arlington had no real background or connection with the life of our Church in this country, and many felt it undesirable to take for our "primatial See" the name of a cemetery! There is a growing and strong conviction that ultimately our Church center should move from the East Coast. Some day the western sections may attain this hope, and so the Midwest might well be considered favorably. It would be more convenient not only for the Church at home but also as a cen-

ter for returning Missionaries. The rejection of the Arlington proposal at least leaves such a possibility open.

Marriage and Divorce

A second matter of importance was the marriage legislation. For many years there has been a fruitless effort to revise the marriage canon. There is of course the basic necessity of loyalty to our Lord's teaching on marriage, together with the task of applying it to the vexing problems of our day in a truly Christlike way. The new canons on marriage state more clearly than ever before true loyalty to the Christian standard. They require that this be known and pledged to by all who would receive the Blessing of the Church in marriage.

For those who have been married and divorced the Church confines her consideration of possible remarriage to an applicant who is a member in good standing. The petition of such is to be presented to the Bishop thirty days before a contemplated remarriage. He may seek counsel from a Diocesan Committee of Advisers. A dispensation to remarry must be based upon the Bishop's judgment that the previous marriage was not in accordance with the Church's standard of Christian marriage and that the cause of its failure was essentially existent before marriage. Thus the new canon might be said to provide an extension of the principle of nullity. Only where the previous marriage can be declared not to have been a true one can the dispensation to remarry be given.

It is true that the listed impediments are capable of some range in interpretation, but we can rejoice that the principle of the canon is sound and that the Bishop is freed from basing his decision upon civil court actions and can act freely in a spiritual and

pastoral capacity. The Church has expressed her mind clearly on the principle. She trusts her leaders to be dependable and true in their administration of it.

Reunion

The proposals for union with the Presbyterians brought forth much debate, especially in the House of Deputies. For the reports of the Commission were substituted another directive, namely: that the Commission prepare for next General Convention a plan which we might accept in dealing not only with the Presbyterians but with all others, such to be based on the Lambeth, or Chicago, Quadrilateral—on the Scriptures, the Creeds, Orders, and Sacraments. There may be those who think this substitute proposal merely sidestepped the issue, but it is difficult to see how one can get any other interpretation than that the proposals of the Commission were such that the Convention did not find them approvable, and the usual tradition prevailed in expressing its mind courteously!

Many Presbyterians will join with many in our own household in hoping that though mutually unacceptable proposals have been laid aside, we may proceed to increasing unity of action, so that through such fellowship we may grow in that knowledge and trust and affection which must be the foundation of true unity.

Though the proposal for *organic union* has been rejected, that does not mean the building

of *unity* has been given up. In fact it may have thus been greatly assisted and furthered.

Funds

Finally, the question of more for the work of the Church in building the Kingdom:

The Women's United Thank Offering was a great bright spot in a dismal picture. The total about one and 2/3 millions was record achievement. The U.T.O. Service, as always, expressed in wonderful way the oblation of work and prayer and money, in service of thousands of devoted consecrated women.

We should feel shame at a failure of the R.A.F. to reach goal. There are few who could claim to sacrificial giving; there are many who have failed to give at all; and so the Church of great potential wealth and generally so richly privileged by declining missionary giving over a period of years has truly indicated a loss of vision and the sense of our high obligation.

It is not too late. Many gifts may yet come in and the first R.A.F. goal be attained, but there must be renewed effort in all parishes to awaken our people to the new and splendid objective of the regular program adopted for this triennium will never be accomplished.

It will be of little avail to elect Presiding Bishops and give them a See, nor even to be true to our Lord in holding up His marriage standard; nor to keep the Church from error by too great zeal for union with other Christian Bodies—none of these will be of much worth if we fail in the primary purpose for which the Church was founded, for which we are signed and sealed by Christ and fed by His sacrificial Body and Blood—that we witness for Him that we lift Him up that all the world might be drawn to Him by His Love.



Religious Instruction on "Released Time"

By RALPH T. MILLIGAN

ALMOST any public school nowadays is willing to grant to the Church in the local community one hour of school time each week during which the children are released for Religious Instruction. Many of our priests fail to take advantage of this hour of additional instruction because it is too difficult to find suitable material and teachers.

The following scheme is one which was used for the children of them—all primary school grades—at St. Mark's Church, Mendham, New Jersey. As far as I could tell it worked. It is passed on here to those who are still trying to find a satisfactory method of instruction for this particular kind of weekday group.

There is nothing original in this scheme, except that I combined what I felt was most useful out of the introductory pages of "The Holy Cross Catechism" edition, "The Three Catechisms," Holy Cross Press, West Nyack, N. Y.), and Book Number (on Baptism) of the "Haggerson Catechism Series" (Ammison or Morehouse-Gorham Co.), to one scheme, added a few touches of my own, and when the final product took shape, I stuck to it.

Material Necessary

An instructor (this must be the parish priest); an organist; a registrar. (The last two could be combined in one person, if necessary). A large blackboard; supply (one for each pupil) of 6 x 9 scratch-pads; pencils (always sharp ones); hymn cards (hymnals won't do—the hymn cards can be bought from the Holy Cross Press); a supply of 4 x 6 plain white cards; a gavel; Holy

Cross Catechism, (the "Three Catechisms" edition—one copy, for the instructor only); a card table; attendance charts; red and gold stars.

The priest's work is to conduct the entire class, with the exception of playing the hymns and keeping the records. This priest must have a love for children, otherwise he need not bother to attempt the class at all. This is the over-all requirement.

The registrar must have the same love, and almost the same amount of it! There is no need to waste the time if one lacks it! The registrar keeps the books. She has the care of the attendance chart (hung on the wall in a conspicuous place)—a red star each week for each member present BOTH at Mass on Sunday and at the weekday Catechism—a gold star for the last week of each month if the attendance for the month has been perfect. The registrar sits at the card table at the entrance of the Church and marks the attendance of each member of the class on arrival: 5 points for being present at Mass the previous Sunday; 4 points for attendance at Catechism (only 2 points if late: "late" means arriving *after* the singing of the first hymn). The registrar also has care of the hymn cards, pencils, scratch-pads, 6 x 4 white cards, and keeps them all on the card table at the entrance of the Church.

The organist is not required to love either the children or the hymns that the children learn to sing. Her only joy in her work in this class need be found in being already on the organ bench *before* the hymns are announced and in playing the hymns she is

asked to play, without dragging and without Amens! If she is willing to do this much, she will add immeasurably to the joy of all the others. After the playing of the second hymn she may leave (quietly) without noise, and without offering any suggestions.

The only other persons who have special duties to perform are the class monitors. On the first day, one out of every four members of the class is appointed (by the priest) to be the monitor for his (or her) "team," for the first quarter. The monitor's seat in class is at the entrance side of the pew. Each monitor on the first day of class chooses his (or her) own team (3 other members, either boys or girls). Each team occupies one pew in the church, with a good space (enough for another person) between each two members and lined up and down the church in distinct rows. (The older members sit in the front pews; the younger ones in the rear. This avoids distraction. If the smaller ones can't see over the pews, it doesn't matter. The class is mainly for the older ones. The younger ones learn more than the instructor thinks, and anyway, they get older from year to year!)

To return to the monitors: their job is to pick up the hymn cards, scratch-pads, and pencils for each member of the team—to distribute them as the members assemble, and to collect them at the end, returning them in a neat pile to the registrar on the way out. At the end of each quarter the monitors are changed. The member in each team having the highest number of points for the quarter is appointed monitor for

the ensuing quarter and allowed to pick a fresh team. (This requires a new set-up for the registrar's book, but this is one of her jobs.)

The Time Schedule

(Assuming that the class begins at 2:30 P.M. and lasts 55 minutes).

- 2:25 Loud warning bell
- 2:30 Bell to begin, first hymn, opening prayer, teaching of new questions from the Catechism (brief review of old ones)
- 2:50 Instruction
- 2:55 Blackboard picture drawing
- 3:05 Homily (or hymn practice)
- 3:10 Second hymn, Birthday offering and remembrance
- 3:17 Notices
- 3:20 Closing Prayers
- 3:25 Class promptly dismissed.

Allow different members to ring the warning and opening bell. They naturally like to do this and it gets them to the church in a hurry. The first arrival rings the warning bell and the second the opening bell.

The gavel system is used. Instead of saying "Now let us sit," "Now let us stand," etc., use the gavel. Rap once to stand, twice to sit, and thrice to kneel. Teach the class to respond to these signals instantly and together. This can be taught to them in a few minutes on the opening day. It is the best method to use. (It works if you look pleasant when you do the rapping but it doesn't if you don't!).

At the end of the ringing of the second bell, without a split second's delay, say "Hymn number —," rap gavel once and without introduction sing the hymn, loudly, vigorously, without dragging, and without the Amen. If the same hymns are used for a few weeks at a time the class soon learns them, and what's more they never seem to get tired of singing

the same ones. At the end of the hymn, rap gavel twice and all sit down.

Now comes the Catechism. In teaching this use only five questions and answers (one set each week). Tell them the answers first, giving it to them once, twice, or three times if necessary. Then ask the question. Never allow the answer except in response to the question! Try them out by teams, rows, sides, and all together. See that they learn the answers exactly as they are given in the book. In reviewing the answers for the previous week, call for volunteers and give 2 points (Registrar records this) for correct answers.

As soon as the time for the questions is over, the priest goes into the *pulpit* for the Instruction. This must last only five minutes (not a second more!), and always concludes with the words, "Now draw that!" The priest then turns over the blackboard, which has until this time had its reverse side front, and here, for the next 10 minutes (no more, whether they are finished or not), the members draw in rough sketch what is on the board. This is drawn on their scratch-pads,—a more careful drawing being made at home on the plain 6 x 4 cards, and returned either on Sunday, at Mass time, or at the following Catechism.

This drawing of the blackboard picture is very important. More than anything else, it "drives the lesson home." It is said that we remember 10% of what we hear, 30% of what we see, and 60% of what we write. Whether this is true or not, it is nevertheless true that the picture-drawing is very important. Any simple drawing which illustrates the subject of the lesson will do, and many helpful ideas may be found in any of the seven "Haggerston Catechism Series," or in a book which can be bought

from Ammidon & Co. call "Church Teaching with Blackboard and Chalk." Much time and care should be spent in getting the picture on the blackboard. If the priest is not a good artist and the picture very detailed, it may take as long as two hours to complete the picture on the board, but it is worth it.

As far as the class is concerned, however, the drawing of the picture must be optional. At least we have found it more satisfactory to make it so. When the class is dismissed, those who request it, are given one of the 4 x 6 plain white cards. (The Registrar who has been sitting at the card table carefully keeping the record will hand one of these to each member who requests it on leaving the church). The picture is then be copied from the scratchpad to the white card (at home elaborated, colored, etc., and returned the next week. No special credit is to be given for artistic ability in the grading of the picture work. If the cards are returned with the subject matter on them, 20 points are given for credit beside the member's name (but no 5, 10, or 15 points—or nothing). This greatly boosts the individual point record and also that of the team, as the points are recorded and added both for individuals and teams. A place in the church can be made to put the best picture of the week. The pictures can be saved throughout the year and an award given to them at the end.

The Homily is another 5-minute (not a second longer!) instruction on the life of a "current" saint, or on some part of the Church year, or a story with moral (only do not point out the moral all over again after the story has been told).

After the second hymn, all who have a birthday falling during the week may come to the chancel steps, present their birthday

ng, light a votive light, select
ift out of a box (medals, pins,
cifixes, crosses, cards, etc.) see
m blessed by the priest at the
r. Each member then receives
personal blessing from the
est and all the class joins in
birthday prayer.

f there are any notices to be
en out, they may be made at
s time, but they should not
e more than three minutes.

The same prayers should be
d in closing each week. (Not
of them each week, but ones
osen from a definite set. Those
nted below are suggested.)

Some Hints

Never call the class "children,"
t "members."

Prepare Questions and An-
ers, the Instruction, and the
mily so thoroughly that there
ll be no hesitation about what
o be said, and no repetition.

The class should be held in the
urch. The parish house or "a
om" is not satisfactory. Devot-
on and discipline are both bet-
r in the church.

Have a good review about once
ch month.

Use the gavel system, but use
aright. Don't keep banging the
vel to get attention or you'll
oil the fun of it. Get the atten-
on of the class, and keep it, by
ving the instruction interesting
d well-prepared.

Do not read the questions and
swers out of the book. Learn
em yourself.

The instructions and homilies
ould be written out, BUT
OT READ.

The questions, instruction,
d blackboard picture should all
al with one and the same sub-
ct, not two or three.

Keep things moving always.
o not have any time in which
othing is happening.

Have an oral test on the Cate-
ism at the last session. Give out
me kind of award to every pu-

pil (some small, inexpensive
gift). Invite the mothers and have
some ice cream and cake.

The Holy Cross Catechism can
be used for three years without
repeating. There are three sec-
tions: one on doctrine, one on
ethics, and one on prayer.

On paper this system may
sound complicated. It isn't. It's
quite simple. There is a great
deal of detail in it, but that's part
of the advantage of it, and after a
few weeks everyone, even the
organist, will be "on."

The whole success of this de-
pends, like every other class, on
the instructor. If the Priest is im-
patient, dull, uninteresting, and
lazy, so will the class be. But this
system of instruction can be very
fruitful, and lots of fun, for the
class, the Priest, the Registrar,
and the Organist.

The following prayers are
recommended for the opening
and closing of the class:

Opening prayer: This should al-
ways be the same. Members re-
peat after the Priest until it is
learned. Afterwards it is al-
ways to be said by all together.
"O God, bless this Catechism.
Help us to fight against our
sins, to learn and love thy truth,
and to live our life in Jesus,
our Pattern and our King, Who
liveth. . . ."

The Birthday Prayer: (to be said
by all)

"Grant, O Lord, that thy chil-
dren (names), who are dear to
us, and whose births we now
commemorate with gladness,
may remain thy faithful chil-
dren forever; and may so grow
in grace in this life, that in the
life which is to come, they may
be thy loving children forever
in heaven. Through. . . ."

For our homes: (optional)

"Visit, we beseech thee, our
homes and drive far from them
all snares of the enemy. Let thy
Holy Angels dwell in them to
keep us in peace; and may thy
blessing be ever upon us.
Through. . . ."

Closing Prayers:

Act of Faith. Act of Love. Act
of Hope.

"May the souls of the faithful
departed, through the mercy
of God rest in peace. Amen."
(This final prayer is always
said, together).

"Jesus, thou art my greatest
need,

Without thee I am poor in-
deed;

Then let me never lose thee.
Without thee I cannot be good,
Nor ever do the things I should;
So, Jesus, never leave me."



The Power of Divine Love

By S. C. HUGHSON, O.H.C.

MAN'S most universal wish is for power. Power in itself is neither good nor evil. Its moral quality depends upon how it is used. To this universal wish God condescends, and the central promise that our Lord made to His disciples during the forty days' instruction He gave them after His Resurrection was "Ye shall receive power." Power may be defined as the right, ability, and freedom to act with efficiency in some given sphere in relation to a definite objective.

The power which our Lord promised was spiritual, for it was to be had only "after that the Holy Ghost is come upon you." This power exhibits itself in certain so-called virtues, for the word virtue is only a corruption of the Latin word *virtus* which means strength, force, power. There are many Christian virtues, but our spiritual masters are unanimous in teaching us that they are all the operation of love. St. Gregory the Great tells us that "as the many branches of the tree proceed from the one root, so the many virtues spring from the one charity."

Love is also the enduring virtue. It may be driven out of the heart by our evil will, but, of itself, it can never perish. St. Paul teaches us of the three great theological virtues, faith, hope and love, so called because they come from God, bring us to God, and keep us in union with Him; but faith and hope belong to this life, and will pass away, while love "never faileth."

Gift and Giver Too

In our present study we are not thinking of love in any merely natural or human sense, but of the love which is "of God," or rather should we say the love that "is God," for St. John uses both expressions, and no soul can possess it unless it come as a free and unmerited gift from Him, a gift which we receive when we are made one with Him in baptism. St. Bernard tells us that "love is both God, and also the gift of God," and the fourteenth century English mystic, Walter Hilton, in *The Scale of Perfection*, beautifully paraphrases St. Bernard's words in his saying, "There is no gift of God which is both the Giver and the gift, save this gift of love."

Love, just because it is so one with the very being of God Himself, is difficult of definition, but for practical purposes we may define it as that virtue, that power, that spiritual force which God infuses into the soul by the use of which we are enabled to love Him above all else for His own sake, and, as a consequence, to love our neighbour for God's sake.

The presence and practice of love is necessary the salvation of every soul, and this is not conditioned in any way by the natural gifts or acquirements man. Whatever the soul's limitations it can always love. Diego de Estella, the Spanish mystic, expresses it well: "All can love Thee, rich and poor, simple and unlearned, small and great—all can give their hearts to Thee, for all can love. None is too weak, none too poor, none too old, none too young. For chance thou canst not fast, thou canst not bear biting discipline, or labour much, or go on distant pilgrimage—but thou canst love."

Love is assumed always to be based on knowledge. This knowledge is not, however, that which is gained by intellectual study or by natural observation. It is rather the spiritual knowledge which is acquired by faith and prayer. It is based on knowing God rather than knowing about God. If from our experience of Him we learn more and more that God is all-loving, we cannot fail to love Him if we are ourselves in a degree what we ought to be. We accept Him by faith, but having accepted Him, we are prepared to experience Him, to find our joy in His presence which is one of the chief proofs of love, and thus gain an ever greater knowledge of His goodness and beauty, of His infinite loveliness. The knowledge of His love for us naturally inflames our love more and more. There can be no cessation of the flow of love into our hearts from the infinite Heart of God, save as we may obstruct it by sin. St. Paul tells us that "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This shedding abroad was first in our baptism, but the tense of the verb which the apostle uses here indicates that power and efficacy never ceases, its flow will go on for ever, in time and in eternity.

In order to understand this, one must himself be full of love, for only love can comprehend love. Augustine sets this truth forth in a beautiful passage. In one of his sermons on St. John's Gospel, he is explaining to the congregation the meaning of our Lord's saying, "No man can come to me except the Father which sent me draw Him." In the midst of discussion, he seems to be suddenly overwhelmed by the realization that no man of himself can grasp the profound meaning of these words. He abandons all effort to explain them with the moving cry: "Give me a lover: he will feel that of which I speak; give me one who longs, who hungers, who is a thirsty pilgrim in this wilderness, sighing for the springs of his eternal homeland. Give me such a man; he will know what I mean."

Love's Aim

Though the object of love is both God and man, the primary object in our loving is to use the love which God pours into our hearts in order to give Him back love for love. But if we love Him His interests will become our interests, and therefore, because He loves all men, we too shall be able to love our neighbour in some such manner as God loves man. The first and great commandment, to love God with all our heart, is not arbitrary, for not to love God is the most calamitous deprivation to which a soul can subject itself. St. Augustine's rhetorical question is an understatement which has in its force profound pathos: "Is it a slight woe if I love Thee not?"

It must be remembered that since "God is love," the gift of His love is bestowed upon the soul apart from Himself. He gives us His love because He gives Himself. And God Himself, not any gift of His, is the reward for which we must look. The same saint and teacher of the Church whom we have just quoted tells us again: "He who seeks from God any other reward but God, and for it would serve God, esteems the gift more highly than he does the Giver. What then? Hath God no reward? None save Himself."

St. Bernard, of Clairvaux, in his priceless little book, "On the Love of God," develops this philosophy of St. Augustine. He demonstrates that love is its own reward. "I look with suspicion," he says, "on that love which appears to be supported by the hope of any other reward than the return of love. Pure love derives none of its strength from hope. Love itself is the sole dowry, the sole hope, of the spouse of God. To love God in Himself brings the richest reward that it is possible to find in any relationship into which the soul of man can enter. Love is no hireling; she seeketh not her own." Love never bargains; love gives, and she finds all her joy solely in giving. The love that had in it any thought or hope of gain, would cease to be love. The test of love, whether for God or man, lies in the fullness and freedom of its giving. "The price of love is yourself—*pretium caritatis tu*," said St. Augustine in one of the finest of his many fine epigrams in which he set forth the truth. The fuller surrender we make of ourselves, the greater the gift of love we are able to appropriate and to enjoy.

Give and Take

In this spiritual process there is continual action and reaction. First, God gives us His love, and then by exercising it towards Him, we gain still richer gifts, which in their turn produce in us ever greater powers of loving. And so, indefinitely, does the interflow of love, in an ever increasing flood, pass between the Heart of God and the heart of man. He gives us His love just in order that we may have the power

of loving Him. Indeed, love stands distinguished in this respect, that in the case of it alone can man make any return to God. We cannot return goodness for goodness, or mercy for mercy. We can give back love for love in ever greater flow. God knows that those who love Him are blessed beyond all measure by this very love which they receive from Him and give back to Him again. It is a divine flood, issuing from the Heart of God, catching up the soul and the soul's love, in its irresistible tide, and bearing it up into the very cycle of love which constitutes the life of the Ever-Blessed and Adorable Trinity Itself.

St. Bernard sums up the whole matter in a series of glowing sentences: "Love is a going forth of the soul, not a contract. . . . It is its own satisfaction. Its recompense lies in the object of its love. . . . True love seeks no reward. . . . He who loves God needs to be urged by the promise of no other recompense than God Himself. . . . Once attain unto Him, and there is peace; it is not possible to go beyond this. . . . He kindles desire in thy heart, and He is the object of all desire. Love is complete in itself, and in the soul into which it has once entered, it overcomes and transforms all other feelings. The soul that loves, loves and knows naught besides. Love alone suffices of itself, pleases of itself, and, because of itself, love is its own merit, its own reward. Apart from itself love requires no motive, and seeks no fruit. Its fruit lies wholly in its exercise, in its enjoyment of itself. I love because I love; I love in order that I may love."

In order not to misinterpret the whole subject, it is necessary for us to keep clear in our minds that this love of which St. Bernard speaks so eloquently is not what is sometimes popularly, and too often meaninglessly, called mystical love. It is not the love of the ecstatic. It is the love which in every soul must be possessed and developed, unless that soul is to fail utterly to attain to the only destiny which God intended for it when He created it. It is directed both to God and to man, although as we shall see later one cannot differentiate too finely between these two loves since we love our neighbour with the same love with which we love God. The exercise of love for God is based upon rejoicing in Him purely because of what He is. St. Francis de Sales gives us a gracious act of love which expresses what we would here seek to convey. He cries, "How beautiful art Thou, my Beloved, how beautiful art Thou! Thou art all desirable, yea, Thou art desire itself. Blessed be my God for ever, because He is so good. Whether I die or whether I live, too happy am I in knowing that my God is so rich in all His goodness, His goodness so infinite, His infinity so good."

Describing how we lay hold of, and enter into the very sanctuary of the divine perfection—for whatever perfection we may acquire is only a participation in

God's own perfection, since He alone is the intrinsically perfect One—St. Francis goes on to declare how this wonder is achieved: "Such," he says, "is the sweet and noble robbery of love which, without taking away from the beauty of the Well-Beloved, adorns itself with His radiance; without disrobing Him, clothes itself with His vesture; without taking anything from Him, yet appropriates to itself all that He has; and without impoverishing Him, is enriched with all His treasure."

Delight in God

The love of which we have been treating is called by the great saint of Annecy, and all other spiritual masters who have followed him, the love of *complaisance*. We prefer to retain the French word because the usual English translation of it, *complacency*, has too often the significance of a smug superiority. This love indicates the profound satisfaction, and fulness of loving content, which the soul enjoys in its realization that God is great, and good, and loving, and that He pours out His love upon us, and desires above all things the love of our hearts. In short, it is the operation of the love of *complaisance* with which we love Him just because He is God, just because of what He is—infinite love, infinitely loving, infinitely lovable. We have no other motive for our love.

Love, however, is never content with merely finding joy and satisfaction in its exercise. Love must act as fire must burn and light must shine. The love that receives all, and is not eager to give all to the beloved, is a love which has upon it the mark of death. An unknown fourteenth century mystic says, "Love asks all; love gives all. Thou askest all from me; Thou gavest all for me. Teach me to give myself to Thee." So the mere joy and satisfaction of love passes quickly into the self-forgetting *love of benevolence*.

The word may be recognized as deriving from the Latin words which mean good-will. Where true love dwells in the heart, there is, from the necessity of nature, a strong, resolute good-will, a will that labour can daunt, to do the good pleasure of the Beloved, to honour and glorify Him to the utmost sparing self in nothing, but rather counting it joy if we have the opportunity of sacrificing self to the utmost for His good. This is the law of love, and there can be no exception to it.

It is this love of benevolence which goes out continually not only towards God, but, because towards Him, also towards our fellow-men. It is this love which urges us to acts of charity, to feed the hungry, to visit the sick, and those in distress, and all because of this infinite good-will that dwells in the Sacred Heart. Jesus dwells also in us because we are one with Him, and longs to express itself in relation to Him, and to all those whom He loves.

Of course, since God is infinitely perfect, it is impossible for us to contribute anything to Him, but the heart which is full of the love of God is none the less eager and alert to work for His honour, and to bring others to see the joy of His service. Indeed here is the great missionary motive that lies behind all the work which the Church has ever done for the evangelization of the world. Its primary purpose has been to exalt Him by bringing the nations to consecrate to Him their love and service. This has not been the result of a mere formal obedience to Christ's command to carry the Gospel everywhere, but the true lover of men, into whose heart God has infused His love which is His Very Self, is consumed with a burning desire, a desire so poignant that it inflicts a pain keen beyond the words to express, to have all men share in the joy and blessing of honouring Him, for His honour is the first consideration of those who have been made one with Him in the unifying power of divine love.

What Makes the Saints Saints?

By MICHAEL R. BECKER

WHAT is it that makes the Saints different from other people who have lived and died within the Christian fold? Why are they different from you and me—or are they?

The word "saint" simply means "holy one." The thing that makes the Saints so different from most of us is their determination, in spite of all sorts of

hostile conditions, to become what God intended them to be. Father Huntington is reported to have said that the Saints were simply the sinners who kept on trying.

So many have the mistaken notion that the Saints were a goody-goody bunch who never really did "know what the score was;" or who lived sheltered lives in-

side monastery or convent walls or that the Church remembers them because of certain rather dubious miracles they are said to have performed. The Saints were really quite ordinary people, that is "ordinary" in regard to their opportunities and the environment, but quite extraordinary in what they did with them.



"MAKE THEM TO BE NUMBERED WITH THY SAINTS IN GLORY EVERLASTING."

Just People

They came from all walks of life. St. Francis of Assisi was a wealthy young man about town; St. Joan of Arc was a peasant girl; St. Francis de Sales was a French nobleman; St. Ignatius Loyola was a soldier, as were St. Martin and St. Alban; St. Paul made tents for a living; St. James and St. Peter were fishermen; St. Matthew was a tax-collector; St. Mary Magdalene was a harlot; St. Margaret was a queen. They all had this in common: they were all madly in love with Jesus. They heard the song of love by which God tries to woo all men everywhere, and they gave themselves completely to Him: no provisions: no strings attached: no thought of preserving any part of their own precious selves

"just in case." So unlike most of us.

Another mistaken idea a great many of us have is that all the Saints retired from the world. A vast number of them did, of course, but a great many more did not. True, many took, and still do take, our Lord's counsels of perfection quite literally and take upon themselves the three-fold vow of Poverty, Chastity, and Obedience as the way to perfection. But many of the saints continued to live on in the world in which they had always lived. St. Peter continued to fish; St. Margaret remained a good queen; the Curé d'Ars remained a humble parish priest in spite of the fact that the world's great were at his feet; St. Paul continued to make tents. It isn't

absolutely necessary to leave the world in order to be a saint. In fact it isn't necessary at all. The point is this: we must, all of us, be *willing* to leave all that we have and hold dear if ever He should ask. We must at least be poor in spirit, and chaste in mind and obedient in will. God doesn't require great sacrifices from most of us, but we must always be ready and willing to deny ourselves and take up our cross should He ask.

Then too, we picture the Saints as "has-beens." We think of them as having existed way off in the dim, dark past. We forget about the great Communion of Saints in which we confirm our belief every time we say the Creed. We forget that the Saints are still very much alive. We

forget that what we are doing and what they are doing have much in common. We forget that we have them as a sort of cheering section as we try to run the race that is set before us. They are men and women like ourselves who had to run that race, and they won the prize. They are interested in us. They encourage and help us by their prayers.

We must never forget the power of their prayers. We seldom hesitate to ask a friend to pray for us, but seldom ask one of the Saints in heaven, who dwell in the presence of God. How often we make so much of some departed relative that he almost comes back to life in the family. Why not let the Saints influence us in the same way? Did you ever stop to think how much influence just one saint exercises over the whole world once a year—St. Nicholas? Think of the good-will and love his personality spreads. No, the Saints are still very much alive today. To say "I refuse to believe in the Saints" is like saying "I refuse to believe in the sunshine." The Saints are all around us and they blind us with their light.

What it Costs

St. Paul said, "Ye are called to be saints." God hopes and expects us all to be "holy ones."

Holiness is not a sort of post-graduate course in religion for the particularly pious. Holiness is the normal sign of health in a Christian soul. Holiness, of course, means humility and obedience, and few there are today that are either humble or obedient. Holiness costs us our own will. It strikes right at the roots of our own pride and selfishness. And then too, saintliness always appears foolish in the eyes of the world, because the world is so completely devoted to self-love and self-aggrandizement.

To a great many of the Saints, the complete denial of themselves led them ultimately to a martyr's death. It is not likely that many of us today will have to die as martyrs, (although a little persecution might move us to greater devotion: our religion comes too easy). Have you ever noticed how packed the "easy" churches are—the churches that ask nothing of a man but a little financial support? Then notice how empty the churches are that ask everything of a man for Christ. "Easy come, easy go," and easy religion flies right out the window when trouble comes.

Even though we may never have to lay down our lives for Christ in physical death, we are asked every day to die some little

death for Him. Most of us get out of it. Like St. Peter, whenever the situation becomes embarrassing, we say we've never heard of Him. We often say the Church teaches such and so, and then add "but I really don't believe it." Or, when someone asks if we believe in Confession of sins, how often do we hasten to add "but it's purely voluntary in hopes of creating the impression we don't believe any such thing! How much easier it is to confuse Christianity with conviviality, or to say that all men ought to be charitable to one another and have one big happy church, instead of sticking up for the Truth of our Faith? "Whom men shall revile you, and persecute you, and say all manner of evil against you for my sake" . . . then are ye blessed. Unlike the Saints, we have never learned the great paradox of Christianity that we must die in order to live.

We are all called to be saints. We must keep on trying. We must be fearless. We must dedicate our wills to God to do what He will. No conditions. No strings attached. Except we be counted among the "holy ones" we cannot see God.

What made the Saints Saints? Their complete surrender to God, no matter what the cost.

East by West

JOSEPH H. BESSOM, O.H.C.

IF and when this piece gets printed the Church will have avoided another snare in the shape of a false reunion project. How significantly all the schemes are shipwrecked on the same reef—disagreement about Orders. Meanwhile the Congregational-Christian Church has called for a meeting of all American Christians who recognize each other's orders and sacraments. Many

groups are uniting. Reunion is marching on—and we are out of it.

Nearly two decades ago I was talking with a saintly old Baptist minister. He said, "We feel it is not much use to talk with you people. Your job is to unite with those who are like you and ours is the same. That is the first step."

If a strike mediator were appointed (I wish one were!) to get

Christians together he would almost certainly get the non-episcopal groups into one meeting and the episcopal into another.

We fear he would not be able to do much towards Anglican-Roman reunion. Too many things postpone that day until better tempers and better definitions prevail among both groups. . . . The Methodists are episcopal in form but probably would not

edge in regard to orders and for women clergy.

The Lutherans, semi-episcopal looked at as a world group, could have been courted ahead of the Presbyterians, and they know it. But they are a dogmatic lot of people, more so than we, and there is a hard set of specifically Martin-Lutheran doctrines which we could ill give assent. Most of them believe emphatically in their kind of orders. Lutherans are likely to find union with anyone difficult.

I "yield to none" in consciousness of the enormous advantage to be gained by amalgamation with any of several large denominations. As a former rural missionary in Maine and a present foreign missionary, I believe the advantage would be great. But there is no chance in sight for such a union except at this price: that we accept the Rev. Susan Sprout, commissioned by the hands of one or more ministers of any sect whatsoever, to be the equal of the best trained priest the Archbishop of Canterbury ever ordained. Admit any but episcopal orders and you must admit all. The Reformed Episcopalians do not do so all Protestants.

I also yield to none in willingness to see the Church stripped of the barest essentials of ceremonial, her clergy forbidden tobacco and beer, and all abandoned that is not primary if one of our denomination would agree to the Offices of Instruction and act accordingly in union with ourselves.

But none will. We waste time, money, and energy in conferences. They won't buy what we offer and what we have has cost too much to get at their price.

Our Real Opportunity

That leaves in the field the Polish National Catholic Church, or one. We should have come to terms with this energetic group

long ago, for their good and ours. Had they been more fashionable and owned Anglo-Saxon names. . . .

The fact remains that Anglicanism's only mending of the Lord's Robe has been by our intercommunion with the continental exemplars of these American Polish Churchmen. This contact has brought many of our people in war or travel to otherwise unobtainable sacramental and other ministrations in Europe and the East Indies. The action with the Old Catholics shows that we can negotiate and do business with a communion with which we have enough in common. Forty other efforts, with groups unlike us, have been fruitless. (The South India Scheme cannot yet be called an instance of reunion.)

There remains one large group, a great opportunity for major mending of the Robe—the Orthodox. We are like the Orthodox but we don't like them. Our cultural ancestry is Roman, not Byzantine. We deem them not our social peers as the Presbyterians are. But we should beware of looking down the nose at any group on that score! They came to America mostly as millhands and petty business men but they are rising with the speed of Alger heroes. Although ill organized, they now equal us in membership in this country, and their birthrate shames ours. There is a wealth of Orthodox man-power which could be our own if we willed.

We aren't trying hard enough. If united we could help them revive their missionary enterprise. But we are not much interested because we think of those gilded onion domes. If united they might help us learn the art of prayer. But we don't care much because we don't fancy whiskers. If united we would be a big, strong group able to get chaplains appointed, to the forces and

institutions, for the Episcopal-Orthodox category. But we shudder, recalling that they don't use pews or organs. If united we would together still make a bridge church and a much better one. But we wince at all those funny alphabets they have. If united we would occupy a vastly improved world position; for example, more weight with Rome. But we prefer isolation because we suspect they cook with garlic.

So it goes. We feel very kind about letting them use our churches. It adds a picturesque note to have them parade at special functions. But those whiskers! Those three-hour Masses! United with that!!

Well, human nature being so fond of wrapping itself in customs, we are not altogether wrong unless pride lurks under the prejudice. They don't like our ways a bit better.

A New Meeting Ground

There is a pleasanter prospect, one that has appeared lately. (With this I reach at last my topic, East by West.) The fact is that our own kind of worship can now be found in Orthodoxy. There are numbers of Orthodox churches where the Mass is in the Western manner, and is the Roman Mass, slightly amended, and almost always in the national language.

A number of people seem to have got the same idea about the same time in various countries. It was as if they had said, "We want the more primitive Eastern faith but we don't want the onion domes, whiskers, pewlessness, strange alphabets and garlic along with it. Can we keep the customs of the West?"

Amazingly enough, the Patriarchs said, "You can." So East and West met and mixed on that plan. Parishes in Poland and Czechoslovakia adopted this solution. A little later the French

movement with its Benedictine groups developed, as described in issues of *The Living Church*, *The Church Times* and *Cowley*. Some parishes have Western rite at one hour and Eastern at another.

In the United States the same movement found expression in the '30's. Its leadership is given by the Society of St. Basil and there is work in New York and Chicago. *Time* wrote up their Chicago mission about a year ago. Episcopalians seem to know nothing about this enterprise. It may be the only Western Rite Orthodox group not under the Patriarchate of Moscow.

Three elements strike us in this Western Orthodox unfolding: Freedom from Rome, a more primitive faith, vernacular liturgy. These are right down our alley! Almost always before when this group of trends has developed there has been a looking towards Canterbury (as was the case in Mexico and Haiti) or a leaning in our direction until virtual union was possible (as with the continental Old Catholics).

Was it the willingness of the Orthodox to change or was it our seeming readiness to slight creeds, faith and orders in unity talks with the Protestants that made these people disregard us in their progress? Anyway, we could promptly enough show ourselves in a true light again by entering boldly into negotiations with the Orthodox.

The way has been cleared in part by the Western Rite groups. Neither Orthodox nor Anglican can seek each other as strangers separated by ways which neither likes and must learn to tolerate. Right inside Orthodoxy is the bloc that explains Anglican ways and earns acceptance for Occidental peculiarities once thought bad enough to justify excommunication.

When we go courting seriously, we must not think of ourselves as superiors conferring a favor. (The small non-juror group offered terms to the East, one of them that the Primacy revert to Jerusalem!) When we recall the antiquity, size and suffering of the Orthodox Church we shall not

go in an unworthy spirit. Like enough we should be asked to put a more definite Epiclesis in our Canon and to recognize the Communion of Saints liturgically. (Is not this the one place where our public worship fails to bear out the Creed? A friend of his family has told me that Bishop Brent always maintained that reunion among Christians was impossible until all remembered the invocation of saints in their praying.)

Only in the United States do numerically equal groups of Orthodox and Anglicans confront each other. A solution here is a great need of both. It is safe to say that reunion here would soon be followed in all the rest of the world.

That would mean quite a new Church. Universal, with not less than 150,000,000 adherents, the active genius of the West blending with the mystical genius of the East, it should be most attractive for those who want authority with disciplined freedom, a church of the people, numerically, intellectually and popularly influential in the world.

Why Have Priests?

By GRIEG TABER

WHY have priests who will come between men's souls and God? Why have priests who may tyrannize over the minds of the unsuspecting? Why have priests who may assume a domineering attitude in the work of the Church? Why have priests who are sinful men, yet who alone can administer the sacraments of the Church? Why do the Catholic bodies of Christendom insist on priests when the Protestant groups of Christendom refuse to have priests? Why have priests?

The Catholic Church in her three divisions, Orthodox, Roman, and Anglican (Episcopal), has priests, because she believes that this is the will of her Head, Jesus Christ, and that only by having priests can she really honour Him who is her great High Priest. A priest is one who offers sacrifice, offers a victim. Jesus Christ is not infrequently spoken of

as both Priest and Victim, in that He once offered and ever continues to offer Himself as a loving and willing sacrifice. When He journeyed through the streets and lanes of Palestine, He went as a priest offering Himself to all and for all with whom He came in contact,—friends and enemies alike. The daily offering of our gracious Lord reached its culmination on the hill of Calvary when at His death He cried "It is finished." That cry of triumph which marked the fulfillment of a life of perfect offering has circled the globe. His was a life in which the single-hearted purpose was "Lo, I come to do Thy will, O God."

A Priest for Ever

But Calvary marked no end to the priestly offering of Jesus Christ, for He rose from the dead and ascended into heaven where He perpetually re-pleads

re-presents before God the Father that perfect, flawless offering of Himself which He presented in the Mass on the cross of Calvary.

Now this heavenly offering is not far off from the offering of Christians who are still on their earthly pilgrimage, for the Mass is daily shown forth in the Holy Mass. This daily Sacrifice Jesus, our great High Priest, instituted the night before His Crucifixion. Only the Apostles were present at that first Mass in the Upper Room in Jerusalem, but to them He gave the specific direction, "Do this in remembrance of me." As priests representing their High Priest, Jesus, the Son of God, these Apostles offered the Sacrifice of the Mass at the earthly altar thrones while He continued to offer Himself at His heavenly altar throne. Thus heaven and earth which met together in the Person of the incarnate Son of God, continued to meet together in the offering of that Divine Son in the Mass.

The twelve apostles, the first bishops of the Church, delegated to others some of the official privileges and duties that had been granted to them by their Lord. Those to whom such delegation of authority was made were ordained priests, because their chief function was to celebrate the Holy Mass, to forgive sin, and to bless in the Name of the Lord. Thus the heavenly high priesthood of Jesus Christ was in a very practical manner made applicable to His followers on earth by an earthly priesthood that could carry on Christ's work.

But are not all true followers of Jesus Christ priests? Yes, each member of the Christian Church in this sense is a priest whenever he offers his own life to God in union with his leader Jesus Christ. All who associate with Jesus in a life of willing and loving sacrifice are in this sense priests. However, all who treasure this precious association are fully conscious of the fact that their own offering is incomplete. It is spoiled and tainted by their sins. Naturally they look about for an offering that is perfect. Such an offering they can find only in Jesus Christ who continually offers Himself in heaven and who permits Himself to be offered at the hands of His unworthy priests here and whenever the Holy Sacrifice of the Mass is celebrated at an earthly altar. The worshippers at these Masses wonder in reverence at the lowly incarnation of the Divine Son of God!

Official Agents of the One Priest

Some may ask "Why should not every faithful member of the Church have the blessed privilege of acting as a priest and celebrating the Holy Mass?" Although laymen do in a sense share in the priesthood of Jesus Christ, yet the Church Catholic out of loyalty to her Lord has always had a special ministerial priesthood. In other words, the Church has set apart and ordained certain men to minister officially as priests. Our blessed Lord on the night on which He

celebrated the first Mass held an intimate conversation with His apostles. During this discourse, He said to these apostles, "Ye have not chosen me, but I have chosen you and ordained you." After careful training and devotional preparation, He set them apart to minister officially in His name, after they received the power of the Holy Ghost at their ordination at Pentecost. As time went on, they delegated their ministerial authority in full to their successors, the bishops of the Holy Catholic Church. These bishops delegated most of their ministerial authority, all save that of ordaining and confirming, to others whom they believed to be called by Jesus Christ to act as His ministerial priests. Through the ages of Christendom, the Holy Catholic Church has permitted to minister as priests only those ordained to the priesthood by bishops who are authorized successors of the apostles. These bishops are themselves primarily priests. In a certain sense, they are high priests, because they alone in the Sacrament of Holy Order may ordain others to ministerial priesthood.

But why bother with ministerial priests, ordained and set apart for the Church's priesthood? If there were no official ministerial priesthood in the Church there would be chaos. There would be rampant individualism in teaching and worship. There would be no safe-guarding of the sacraments, those channels through which Divine Grace flows into the souls of the faithful. There would be no order. Herein lies the great difference between Catholicism and Protestantism,—order in teaching and worship maintained by an authorized priesthood, and disorder in teaching and worship growing out of an individualistic ministry in which individual ministers are permitted to exercise their own private judgment. Yes, the Catholic Church has always had priests, and, please God, she always will have priests who are officially commissioned to represent both Christ and His mystical body, the Church.

As His authorized servants, the priests of the Church of Jesus Christ represent Him. How natural it is that they should do so! Just as God the Father used human nature for sending His only-begotten Son Jesus Christ into the world to reveal God to man, so Jesus Christ uses both persons and things for the revelation of His truth and power—and for the giving of His life to the world. The things He uses are what theologians call the "matter" of the sacraments,—water, bread, wine, oil. The persons He uses are the ministers of the sacraments, the priests of His Church. To be sure, these priests are just common clay, just human instruments through whom the life of Jesus may be handed on and the voice of Jesus heard. We must never forget that in the Sacrament of Holy Baptism when the priest says "I baptize thee," it is Jesus Christ who baptizes. In the Sacrament of Holy Penance when the priest says

"I absolve thee from all thy sins," it is Jesus Christ who forgives. In the Blessed Sacrament of the Altar when the priest says "This is My Body—this is my Blood," it is Jesus Christ who consecrates. In the Sacrament of Holy Unction when the priest says "With this visible oil I anoint thee," it is Jesus Christ who anoints. These sacraments the Church administers constantly to her children through her ministerial priesthood, guaranteeing to all her members a definite share in the whole plan of salvation. It is a most helpful thing to remember that when any individual priest, unworthy though he may be, administers any one of these sacraments, the whole Church at that very moment is administering that sacrament.

Speaking in His Name

Priests are commissioned by the Church to represent Christ not only in administering the sacraments, but also in their teaching. Like blessed John the Baptist who was "the voice of one crying in the wilderness," the priests of the Church are the voice of Jesus bringing His truth and comfort to wayward and sin-sick souls. In many churches, a crucifix is placed before priests' eyes to remind them to preach Christ crucified. In their teaching and preaching is the joy of the Holy Gospel since they are commissioned to teach and preach only the "good news" of Jesus Christ. They have vowed to speak for God, preaching His wisdom and His righteousness. Never will true priests inflict on any congregation their own bright ideas. Rather they will teach God's truth enshrined in the Holy Gospel and the Faith of the Church,—not their own version of it. Boldly they will try to convince people that the narrow road which their own inclination will avoid is to be followed at all costs; and that the broad road which their own self-love and passions would choose is to be utterly abandoned. They will proclaim the truth about life and death and pain and sorrow and conduct. In love and in humility they will answer the request springing from the hearts of the multitudes, "Sir, we would see Jesus." They will defend the faithful against false teaching, not by bitterly criticizing such teaching but by bringing it patiently into the light of the truth as it is in Christ and His Church. All in all, the teaching of priests is positive and not negative, for it is the teaching of the Catholic Faith embodied in the Bible and the creeds and the traditions and the customs of the many centuries of the Church's life.

By their daily living, priests are called upon to preach Christ Jesus. Representing the Saviour of mankind, they are to identify themselves with His intercessions and His love and His self-sacrifice. They have no life, no will, no mind other than that of Jesus who said "The disciple is not above his Master nor

the servant above his Lord." They must carry the cross, yes, fall beneath its weight. They must stumble on to Calvary in the footsteps of their Blessed Master. Whatever Christian acts they may perform, the acts are never their own personal acts but rather the acts of Jesus working through them. In the humility of their daily living, true priests in a practical way set forth Christ's own words, "Without Me ye can do nothing." Priestly honour they have not taken to themselves, but such dignity has been bestowed upon them by Christ through the successors of the apostles by the power of the Holy Ghost. This is why the priests of the Church know that they are not "dictators" but humble instruments of the Holy Ghost.



CURÉ D'ARS

"the Lord, and Giver of Life." He it is who guides them into the truth as it was and is in Christ.

Tending His Sheep

The priests of the Catholic Church are more than ministers of the Sacraments, more than teachers of the Faith. They are shepherds. Like their great High Priest, the Good Shepherd, they busy themselves leading the flock entrusted to their loving charge. And what a flock it often is! There are sinners as well as saints among the sheep. There are sheep utterly indifferent as well as sheep enthusiastic in following in the way that leads to life eternal. There are sheep who wander astray and lose the way. These must be patiently searched for and found and returned

Christ's flock. The shepherd priests are called upon to love all the sheep. To each priest the Good Shepherd says "Tend My sheep," not "Tend your sheep." But, the priests must love the flock, for they are Christ's and He loves them, not perhaps for what they are but for what they are capable of becoming. The Good Shepherd has called His sheep to become saints and His priests He has called to lead these sheep into the way of holiness. The shepherd priests are to lead the sheep to Calvary, there to confess their sins at the foot of the Cross and to receive the precious pardon won for them by the sinless offering of Christ on the Cross. Priests will help the sheep to walk with God, to be united to Jesus Christ, to share their lives after His most holy life. They will feed the sheep with the Blessed Sacrament of the Body and Blood of Christ, food not for the sinners, but for forgiven sinners. To this end, they will help the sheep to be forgiven by being forgivable, that is, by being repentant and by sincere willingness to forgive all who may have offended them. They will guide the sheep with spiritual counsel, never moralizing while ever proclaiming "This is the will of God." Best of all, these shepherd priests will know the sheep,—know their needs, their temptations, their loneliness, their struggles, their joys, their sorrows. That they may really know the sheep, they will know them where all masks are removed,—in the home. From house to house they will patiently go with the sole idea of finding the sheep and leading them to the Good Shepherd. On these pastoral visits to the home, priests will not be content with spending the time in what has been cleverly called "capable conversation," which means more often than not

"a handshake, a smile, an inanity, and a bow." No, they will direct the sheep toward leading the spiritual life filled with spiritual treasures—confessions, communions, Bible reading, meditation, prayer, worship, discipline and almsgiving.

When next you see a priest coming down your street, may your thoughts be something like these! Here comes Father ——. He is father of a goodly portion of the family of God. He provides for his children in Christ heavenly provision, the Body and Blood of Christ. Day by day he stands at the altar and offers the Holy Sacrifice of the Mass. He administers the sacraments of the Church to those committed to his care that God may touch their souls with His life-giving touch. He teaches them the Faith, not his own opinions, that their troubled minds may be filled with the peace and the joy of the good news of salvation. He does all his work with authority, yet he is no tyrant, for he is a shepherd. Priest though he be, he has plenty of faults, but his temptations are great and he constantly comes into close contact with sin, for he is a friend of sinners. However, he makes his confessions and receives God's absolution from a brother priest and tries to keep to the road that leads heavenward. God is patient with him as He is with me, and I must be patient with him, too. He always wears his uniform because he is always "on duty." He is not ashamed of this uniform for it is the uniform of the Church in which he is a humble servant. I will support him in his work. I will pray for him. I will let him be my servant that through him my soul may have a closer, more loving union with my Lord. Thank God, I have a priest!

Notes From the Side Aisle

By E. FORTIS

ALMIGHTY and everlasting God, who dost enkindle the flame of thy love in the hearts of the Saints; Grant to us, thy humble servants, the same faith and power of love; that as we rejoice in their triumphs, we may profit by their examples; through Jesus Christ our Lord." This Collect is one of those which made their first appearance in the Prayer Book in 1528, being used in the service then added for any Saint's Day not otherwise provided for. It be-

longs, however, to the same ancient stock of Christian prayer as do our other famous and familiar prayers. The modern revisers found it in several recent Office Books, which had in turn taken it from French Missals of the early Middle Ages, going back to the sixth or seventh century. The style, however, with its compressed thought and careful balance of clauses, suggests a Roman rather than a Gallican origin. In all probability this prayer comes from the same classical period of

the Roman liturgy to which we owe most of our Sunday Collects.

Men of Light and Fire

This history, although interesting, is of less importance than the ideas of this beautiful prayer. It is a brief and well-phrased expression of the nature of sanctity—an appropriate subject for our meditations in the autumn season, when the Church balances the decline of the glories of the earth around us by turning our minds to the splendors of the

saints, commemorated in the great Feast of All Saints and the galaxy of individual Saint's Days that surrounds it. Sanctity is, in modern jargon, a positive and not a negative quality. It is a fire—the flame of love which Our Lord came to kindle upon earth. This does not mean that the Saints are all cheerful and hearty people—although God does sanctify the genial as well as the solemn. There is a place in the roll of saints for a man like Sir Thomas More, with his irrepressible fondness for jokes and puns, who at the foot of the scaffold couldn't help asking the headsman please to help him up, since he would have no difficulty in coming down. But often sanctity does require austerity and a life of self-denial; and in this case the mark of the true saint is that he surrenders the things of earth with a smile, because he is in love. Lovers never notice what they're missing, for the joy of what they find; and so it is with the lovers of God. There has been a good deal of criticism of "stained-glass saints" in modern religious writing. I don't intend to add to it, because in most cases it's really a criticism not of poor sanctity but of bad stained glass. Let us rather consider what the purpose of a stained glass window is: it lets the light through, and not being content with ordinary plain light, it adorns the sunshine with the colors of the rainbow and breaks it up into fascinating patterns for children to work out. Such is sanctity—shining and infinitely various. One thinks, perhaps, of such an austere saint as St. John of the Cross, whose spiritual teaching is sometimes terrifying in its exploration of the depths of renunciation. Yet this St. John called one of his works *The Living Flame of Love*, which explains what it was for which he was willing to give up everything else.

Men of Faith and Love

Fire—the flame of love—is as it were the form of sanctity. What is its content? Here also the collect for A Saint's Day helps us. It tells us that we may have "the same faith and power of love" which characterizes the Saints. They are, first of all, men of faith, that is men whose life finds its center and meaning in their relation to God. They may be philosophers, searching into all that the human mind can inquire about, like St. Thomas Aquinas. If so they realize that it is by faith that we believe that our boundless human curiosity has worthwhile objects set before it; and when they explore as fully as man can the wonders of being, they stand in awe before the infinitely greater wonder of Him who really *Is*. They may be simple souls who move at once to the infinite love of God without having to pass through any intermediate stages of human life. They may be men of action, to whom it falls to perform great missions in Church and State—Kings, Bishops, Missionaries, Social Reformers—pastors of parishes, fathers or mothers of families, ruling well the little world whose problems are no less than those of the greater. They may be mystics who spend long hours in contemplation; they may be busy people who have scarcely time to say their prayers—although those who are really busy can usually find time for anything very important, and with the help of grace the soul can ascend to God in the twinkling of an eye. Whatever the circumstances of external vocation, infinitely and charmingly various, the saints see their lives in the light of God.



As men (or women) of faith the saints are also men (or women) of love; and this love is power—not merely an emotion which exhausts itself in pleasant feelings. It controls the will. It gets things done. It orders life in due relation to others, remembering that God has given us but one twofold Commandment, love him and to love our neighbor in the same way. Sanctity is therefore the most practical part of the Church's message, since it is the Church's faith kindled in action. It is told of one of the modern saints that he took a vow never to waste any time, seeing how much there was to be done. I doubt whether he kept this vow perfectly—after all, none of the saints (except Our Lord's Mother, whom one does not mention in this connection) were free from sin, and they are an encouragement to us in that way too. But it is a very terrifying standard, and yet after all such an obvious one.

We live in a world which too easily grows cold—a world often hard, and in which goodness is so often weak. Very properly, therefore, do we pray the Lord to kindle in our hearts the shining and powerful flame of His love, as it burns in the hearts of the saints. Sanctity is not a substitute for other necessary qualities like intelligence and courage. God wills that the natural virtues should combine with heavenly graces into one unified character, wise and brave and good. But the affairs of the nations, or the affairs of our own town, illustrate day by day that selfish intelligence and misguided courage are all the more evil because of the good qualities which they pervert. Only the divine fire can kindle among men the wise and unflinching love which we all need. Only sanctity can answer the problems of the workaday world.

Apostle of Hope

By BONNELL SPENCER, O.H.C.

PERHAPS the most lovable of all the Apostles is Andrew, Simon Peter's brother. There is a gentleness about him, a consciousness, a selflessness. He never obtrudes himself on our attention, yet if we meditate at length on the Gospel story, we soon become aware of him in the background, a soft-spoken, kindly man who always seems to know just what is the right thing to do. We feel that he is the one to whom we would go first if we were perplexed or in trouble. For behind his gentleness and humility we sense a tremendous power that carries him and would carry us through all difficulties and dangers. What is the source of his strength?

Expecting Help

The first time we meet him he is a disciple of St. John the Baptist. That in itself is significant. John was the Forerunner of Christ. His message was, "Repent, for the kingdom of heaven is at hand. . . . Prepare ye the way of the Lord. . . . He that cometh after me is mightier than I." He proclaimed that God was about to intervene in human affairs to redeem the world. Those who heard him sympathetically and became his disciples were those who looked to God as the source of redemption. They were dissatisfied with things as they were, but they recognized that only God could put them straight. They were mindful of the promises and prophecies that in the fullness of time God would visit his People. They expected God to act.

There were, among John's disciples, degrees of expectancy. We know that Andrew and John, son

of Zebedee, were the two who were most ready to recognize the Messiah when He came. All they needed was an indirect indication. When our Lord returned from the fasting in the wilderness and John the Baptist said of Him, "Behold the Lamb of God," Andrew and John Bar-Zebedee immediately left the Baptist and followed Jesus.

When they overtook our Lord and He turned to ask them, "What seek ye?" one of them answered, and I am confident it was Andrew, "Rabbi, where dwellest Thou?" Our Lord invited them to come and see and they abode with Him that day. Right here we get the first clue to the quality in Andrew that we seek. When he found the Messiah, he made but one request. He did not ask Jesus to do anything for him. He simply asked to be allowed to dwell with Him. He wanted to surrender himself entirely into Jesus' hands. Andrew knew that was enough. Our Lord would be able to do far more wonderful things for him than he had the insight or the power to ask. Andrew was under no delusion that, in giving himself to God, he was doing God a favor, or that he could blueprint in advance what God had in mind for him. He put himself unreservedly at our Lord's disposal.

Then Andrew did another characteristic thing. He sought out his own brother, Peter, exclaiming, "We have found the Messiah," and brought him to Jesus. Andrew wanted others to share the benefits that he knew he would receive from Christ. He expected our Lord to be able to help Peter and he expected Peter to respond. So infectious was Andrew's enthusiasm that when he

blurted out, "We have found the Messiah," Peter rose at once and followed him. Andrew made no attempt to describe our Lord, to explain his reasons for thinking Him to be the Messiah. He simply took Peter to Christ.

Andrew is always doing this. One day some Greeks came to Philip and asked, "Sir, we would see Jesus." Philip was all in a dither. He did not know what to do. I imagine he had the idea that he ought to give the Greeks a preliminary instruction. He wanted to tell them about our Lord, to recount His miracles, to expound His teaching, to describe how thrilling it was to be His disciple. He went to Andrew to get his help in doing this. But Andrew simply took the Greeks to Jesus. Andrew did not try to convert them himself. He did not want to give them his idea of Christ. He wanted our Lord to speak for Himself, to do for them what He had in mind. Andrew did not want the Greeks to be his converts; he wanted them to be disciples of Christ.

Bringing All to Christ

This is what gives us such confidence in Andrew. We feel that we can safely entrust ourselves to him because he will not give us his own notions. Instead, he will lead us to Christ. He never ministers in his own strength. He lets Christ work through him. This is so obviously the right thing to do that it may seem unnecessary to labor it. If we want to draw people to Christ, we must take them to Him. But the hardest lesson for our pride to learn is that expressed in the Collect for the Second Sunday in Lent, "We have no power of ourselves to

help ourselves,"—still less to help others. We do so want to do something for ourselves, for others, for God. Whereas the truth is that God is the source of all good. We must look to God to accomplish it.

Of course, God does let us have a part in His work. Our part is to put the raw material into His hands, believing that with it God can accomplish great things. Andrew gives us a concrete illustration of this. A multitude had followed our Lord out into the Galilean hills. They had been with Him for some time and most of their provisions had been eaten. Our Lord did not want to send them away hungry. So He commanded His disciples, "Give ye them to eat." Again Philip was confused. "Two hundred pennyworth of bread is not sufficient for them, that everyone may take a little." No doubt Philip was right. An enormous quantity of food would be needed to feed five thousand men. There were no bakeries within miles and they had no money with which to buy the bread. Clearly the command could not be carried out.

Andrew said quietly, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" Andrew knew that, if our Lord commanded them to do a certain thing, He would give them the power to do it. He recognized as well as Philip that their resources were inadequate—"What are they among so many?" But he put those resources at our Lord's disposal. He knew that Christ could bring much out of little. Andrew did not demand that Jesus perform a miracle; he did not even request one. But Andrew knew our Lord had the power, if He chose to use it, and the command to feed the multitude made Andrew think that our Lord had some

project in mind. So he placed in His hands such resources as were available.

It is not the part of humility to hold ourselves and our possessions back from our Lord because we feel that they are inadequate for His work. That is a false humility, a form of pride. It presupposes that we ourselves have to do God's work for Him, and since we recognize our inadequacy, we conclude that it cannot be done. But God is quite capable of doing His own work. When He bids us do something, what He means is that He wants to do it through us. He can make up for our deficiencies. He glories in making much out of little. All He asks of us is that we give Him what we have.

He took the five barley loaves and two small fishes that Andrew offered Him and with them He fed the five thousand. After everyone had eaten his fill, they gathered up the fragments that remained and there were twelve baskets of them. That is what God can do with our gifts. We give Him our meager offerings of money, and with them He supports a Church that encircles the globe. How much more He could do if only we were more generous in this regard! We give Him our hands and He uses them to bind up the broken-hearted. We give Him our lips and through us He speaks to others the words of life. We pray for those in need and He uses our poor feeble prayers as the channels of His almighty grace. We give Him ourselves and He makes us the agents of His love. We place a little bread and wine on the altar and He turns them into His own Body and Blood.

But He waits for our little offering before He acts. Why? Because He wants us to share in His work. The best we have is insufficient, but by giving it we show our desire to receive His

benefits and to co-operate with Him. Because we have freely made some contribution, however slight, we have a stake in the enterprise. The work is God's work, but we have permitted Him to do it through us. Our Lord fed the five thousand. All Andrew did was to get Him the five loaves and the two fishes. But that was all Christ needed, and to Andrew goes the credit for having supplied them.

Counting on God

Now I think we are in a position to put our fingers to the source of Andrew's hidden strength. Even before our Lord manifested Himself as the Messiah, Andrew was expecting God to visit His people. At the first indication, Andrew followed Christ, expecting Jesus to work His will in him. He brought others to Jesus expecting our Lord to do great things for them. He put what resources were available into God's hands, expecting God to give the increase. It is this constant expectancy that God will act, this humble reliance of everything to God, this unshakable confidence in God that made Andrew invincible. He always counted on God. He was, *par excellence*, the Apostle of hope.

Hope is a sadly neglected Christian virtue. We have paid so little attention to it that the word hope in ordinary speech has come to mean the opposite of what it means in religion. We look out of the window on a cloudy day and say, "I hope it won't rain." We mean that we should prefer it not to rain, but rather expect it will. Now hope in God is not a pious wish for something we do not expect to happen. It is the confident expectation that God will keep His promises because God is faithful and because He has the power to do so. Hope is acting on the

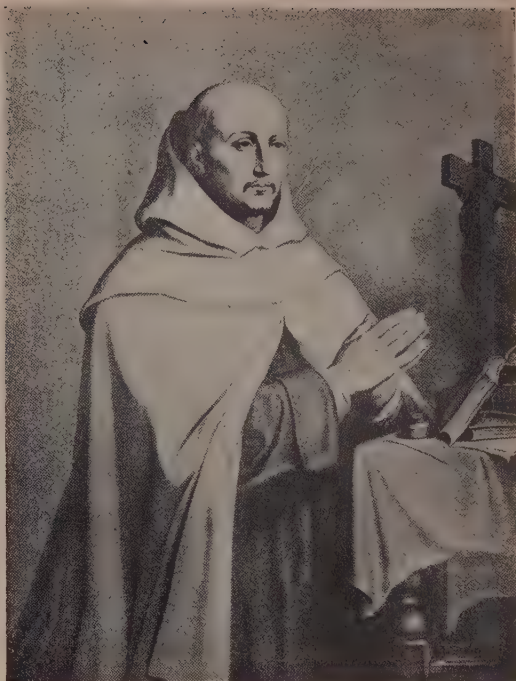
ance that we can depend on
od because God is dependable.
God has promised us great
ings. He has promised to par-
n our transgressions if we re-
nt. He has promised that He
ll not suffer us to be tempted
ore than we can resist, that He
ll give us strength to overcome.
e has promised us eternal life
th Him. "Fear not, little flock,
is your Father's good pleasure
give you the Kingdom." The
nfidence that God can and will
fill these promises is the driv-
g force of the spiritual life.

I remember the first time I
mbled a mountain to spend a
ght in the woods. There had
en an unexpected snowstorm
e night before, but it seemed
clear up in the morning so we
rted out. We had heavy packs
d had to trudge through deep
ow. Before long my legs and
ck were one continuous ache.
we neared the cabin where
planned to spend the night,
e snow started to fall again. It
ew dark in the woods. Then
e leader of the party, who
one knew where the cabin was,
mitted he was having difficulty
locating the side-path that led
it. We struggled on, the packs
ting heavier at every step.
Suddenly the conviction forced
elf upon me that we would
ver find the cabin. Hope died
my heart. At that moment my
ysical exhaustion overwhelmed
e. I stopped dead in my tracks.
y one desire was to drop down
the snow and let come what
ght. I simply could not take
other step.

The others, not knowing I had
pped, pushed on ahead. A few
onds later the leader called
t, "Here is the trail." I set
t at a run to catch up with
m. A moment before I could
t move. Now I was running.
hat was the difference? I was
t a bit less exhausted physical-
The difference was that hope

November 24

*St. John
of the
Cross.*



was reborn in my heart. Confi-
dent that I would reach the goal,
I found the power to get there.

Our Propeller

The same principle holds in
the spiritual life. From time to
time we get discouraged. We feel
that we shall never succeed in
finding God. We wonder if it is
worth the effort. We are tempted
to give up. That is the moment
when we must call on hope. We
must remind ourselves that God
has promised to bring us to Him.
We do not have to get to heaven
by our own strength. God will
see us through. Underneath us,
supporting us, carrying us, are
the everlasting Arms. Our part
is to keep on trying, to keep on
hoping. God will do the rest.

The ancient symbol of hope is
an anchor. The anchor was some-
thing to hold on by so that one
could ride out the storm. A mod-
ern ship gives us an even better
symbol for hope. It is the propel-
ler. Today a ship turns its bow
into the storm with its motors

going. The propeller keeps it
steady, drives it through. So hope
in God's power to resist and over-
come temptation keeps us faith-
ful, keeps us struggling on.

The propeller also symbolizes
another aspect of hope which the
anchor does not. The anchor is
no use to a ship in a dead calm.
But the propeller keeps it mov-
ing on toward port through
placid seas. So when a deadly
lethargy settles on the soul, when
we are tempted to relax in idle
indifference, hope again drives
us on. Our eager expectancy for
the glories God has stored up for
us impels us onward toward our
heavenly home.

Hope is the propeller of the
ship of the soul. Like Andrew, we
should stir up in our hearts the
expectancy that God will rescue
us, that He will do in us and in
our loved ones mighty works,
that He will crown our feeble ef-
forts with a great reward, that He
will give us peace at the last in
the haven where we would be.
We should keep the propeller of
hope driving—full speed ahead.

Trinity Church, New York, Announces Plans for 250th Anniversary of Founding

TRINITY CHURCH, standing on its Colonial site at the head of Wall Street on lower Broadway, New York City, begins this fall the observance of the 250th anniversary of its founding by royal charter granted by William the Third of England and signed by Governor Benjamin Fletcher on May 6th, 1697, in the little Fort at the southern end of Manhattan Island.

The original document will be on display in a special exhibit of historic and rare records and objects from the Parish archives, arranged by the New-York Historical Society at their building at 170 Central Park West.

The observance of the anniversary will take the form of a series of special services commemorating events and activities in the Parish history of significance to the Church at large. On September 15th the Archbishop of Canterbury was the distinguished guest preacher at the twenty-fifth annual British Harvest Festival service, held since 1921 at either St. Paul's Chapel or Trinity Church. Another British prelate, the Rt. Rev. and Rt. Hon. John William Charles Wand, D.D., Bishop of London, will preach at the great Festival service on Ascension Day, 1947, his presence being especially appropriate as the Rt. Rev. Henry Compton, D.D., Bishop of London in 1697, was named in the parish charter as temporary rector by William the Third. The Bishop of London had ecclesiastical jurisdiction over the colonies.

A service for the Russian and

Serbian Orthodox Churches was held on October 20th, in recognition of Trinity's aid to a closer approach toward mutual understanding between these groups and the Episcopal Church.

Religious Honored

On November 11th a service "in honor of the Religious Life" will be held at St. Luke's Chapel, because of the association of this congregation with early religious orders in America. St. Luke's was founded as an independent parish in 1820, and became a chapel of Trinity Parish in 1892. The first religious order for men in the Anglican Church since the dissolution of the monasteries by Henry VIII in the 16th century began at St. Luke's as the "Society of the Holy Cross" in 1847. Also, the Community of St. Mary, first religious order for women in the American Church, held its charter meeting at St. Luke's in 1866, and a statue of

the foundress, the Rev. Mother Harriet, is in the Chapel. Valuable social work is carried on day at St. Luke's by the Sisters of St. Anne. Another esteemed religious order in the Parish, the Sisters of St. Margaret, in charge of the work at Trinity Mission House, 211 Fulton Street. In the early years of Trinity Mission House the work was in charge of the Sisters of St. Mary.

December will bring a series of musical features at Trinity Church, directed by Dr. George Mead, Jr., organist and choral master, assisted by Andrew T. Jones, associate organist.

Other winter events before Lent will include those in honor of "Christian Education," "Charitable Works of Mercy," "Patriotic Societies and Military Orders," and the centennial service for the Chapel of Cornerstone the Centurion on Governor's Island. The first chapel building was erected in 1847 through



ST. LUKE'S CHAPEL

ports of the Rev. Dr. John Mcckar, Army Chaplain there, d was replaced 1905-6 by a ne chapel, near the original e, by Trinity Church when the apel became part of the Parish. A number of services on week-ys will be held under the aus-es of various professional and mmercial groups in the finan-dial district, at Trinity, "the urch of Wall Street."

In May, 1947, a historical pag-nt based on the life of Trinity rish, under the direction of astin Strong, well-known play-ght and director, will be pre-nted at the Cathedral of St. hn the Divine.

Radio features for the anni-

versary year include a broadcast from the British Harvest Festival service on September 15th exclusively over WQXR; and the "Church of the Air" broadcast at 10 A.M. EST on Sunday, February 16th, 1947, over the Columbia network, with the Rev. Frederic S. Fleming, D.D., Rector of Trinity Church, as the preacher. Dr. Fleming is the twelfth rector of Trinity Parish in a long succession of distinguished church leaders.

Bishops

Three of the early rectors of Trinity Church served at the same time, for part of their rectorships, as Bishop of New York,

and this at a period when the Diocese covered the entire State of New York. They were the Rt. Rev. Samuel Provoost, D.D., the Rt. Rev. Benjamin Moore, D.D., and the Rt. Rev. John Henry Hobart, D.D., the "First Tractarian." In our day the Rt. Rev. William T. Manning, D.D., added a modern link to this chain of history by resigning his 13-year rectorship at Trinity Church (May, 1908—Dec., 1921) some months after his consecration, May 11, 1921, as Bishop of New York. In the early days Trinity met the salary of both posts, for there was then no Episcopal Fund.

The one hundredth anniversary of the consecration of the present Trinity Church, observed last Ascension Day (1946), was a reminder that this is the Third Church on the original site, witnessing with "steadiness of faith" through successive generations. The First Church opened for services on March 13, 1698, and was burned down in the Great Fire of 1776. The congregation worshiped at St. Paul's Chapel-of-ease, built in 1766, until the Second Church was built and consecrated on March 25, 1790. This building was torn down after damage done to the roof and columns by heavy snows. The Third Church was consecrated on Ascension Day, 1846.

Chapels

The Parish of Trinity Church includes today the mother church and five chapels: St. Paul's Chapel, Broadway and Fulton Street, where the pew of our First President is honored as a historic shrine; the rarely beautiful Gothic Chapel of the Intercession built in Trinity Church Cemetery, Broadway and 155th Street, where General Washington set up part of his second line of defense in 1776; St. Luke's Chapel, 483 Hudson Street in Greenwich Vil-



TRINITY CHURCH, NEW YORK

lage; St. Augustine's-All Saints' at Henry and Scammel Streets; and the Chapel of St. Cornelius the Centurion on Governor's Island.

Trinity Church not only built chapels-of-ease in other neighborhoods but enabled new parishes to be established. St. George's Chapel, eldest daughter of Trinity, - built near the "Swamp," and opened in 1752, was set off as a separate corporation in 1811 and endowed by Trinity with real estate and other gifts. St. Mark's-in-the-Bouwerie was built on land given by Trinity for the site together with financial aid in its erection and an endowment. St. Mark's was consecrated in 1799. Other chapels of Trinity which have been centers of worship in a growing city have been St. John's on Varick Street, Trinity on West 25th Street, St. Chrysostom's 7th Avenue and 39th Street, St. Agnes, West 92d

Street, and St. Augustine's on Houston Street. Grace Church was begun on the Broadway corner south of Trinity Churchyard as a chapel in 1808, and was incorporated a year later as Grace Church. The cornerstone of its Gothic edifice on Broadway and Tenth Street was laid in 1843.

King's College, now Columbia University, began in a small schoolhouse in Trinity Churchyard in 1754, having received from Trinity two years before that its first grant of land. The Protestant Episcopal Society for Promoting Religion and Learning in the State of New York was founded in 1802 by Trinity Corporation to assist young men studying for the ministry. For



A Bishop's Letter to His Laymen

A Year of Witness

By THE RIGHT REVEREND JAMES P. DeWOLFE

IN proposing to Diocesan Convention a year of witness to Christ as Redeemer and King, I had in mind the co-ordination of all the various aspects of Christian effort we make as individual Churchmen, as parish groups, and as a diocesan unit contributing, through National Council, to the welfare of the Church throughout the world. I append extracts from my Convention Address under three headings. "Witnessing by Obedience" calls for objectives as standards for parish life and missionary extension. "Witnessing by Vocation" aims at pointing up the Churchman's approach to his daily labors more consciously as a Christian. It seeks, also, to secure applicants for service in the Ministry, the foreign mission fields, and the Religious Orders of the Church.

"Witnessing by Sanctity" relates to the whole field of devotional religious practice, especially the following of a Rule of Life in daily living.

Witnessing By Obedience

Such witness, in the first place, will be made through the manifest obedience our Lord will have in us and from us. The Apostles in the very beginning witnessed to the truth that was in them by obeying Him who is the Truth and from whom they had received it. In the Church today there is far too much individualism in accepting the Creed with a variety of reservations or, in some cases, explaining away the Creed altogether. There is not enough loyalty to the truth which has been safeguarded by the Church through all the centuries—loyalty

some time Bishop Hobart proposed his plan for the setting up of a theological seminary under the auspices of the Episcopal Church. Two professors with six students held the first seminary classes the Spring of 1819 in a small room in St. Paul's Chapel, and the constitution for the General Theological Seminary was finally approved two and a half years later (Nov. 2, 1821) by General Convention. Trinity School for Boys with an outstanding reputation for scholarship and character building, was first housed in the steeple of Trinity Church in 1818 and was nurtured by the Corporation until 1806 when it became incorporated as a separate institution. Trinity Church has never ceased to forward the growth of religious education and to give practical aid to other church institutions of learning and public welfare.

to the truth as truth. There needs to be a deeper devotion to the principles of Christ and to the Church for which He died. At the Church, the need is to rededicate our every effort and talent to the execution of His commands, "This;" "Go;" "Come;" "Turn up."

We need to behave like the Episcopal Church. As it is, we have an Episcopal polity promulgated by the Book of Common Prayer—a polity very largely restricted by canonical legislation and, often times, altogether abrogated by congregational practice. The parishes and missions which in their behavior, approach Congregational rather than Episcopal polity, are not restricted either to the so-called Liberal Evangelical, on the one hand or to the "spiky" Anglo-Catholics

the other. Congregationality sticks out every time a congregation fails to set forward the program of the Diocese or the National Church, on the basis that it has a peculiar set of people to deal with, or an unique situation to safeguard. Parishes that do not participate in the Every-
ember Canvass; that do not allow *Tidings* to be circulated among its people; that have no interest in the affairs of the Archdiocese; that will not arrange for participation in the work of the Woman's Auxiliary; who have not solicited their people to per cent for the Reconstruction and Advance Fund;—such congregations need to be roused to the obedience which is in Christ and which manifests itself in that corporate activity which allows many members to express themselves coherently and impressively as one body.

The obedience which expresses itself through the observance of the rule and which, in due season, leads to a conviction of truth based upon experience, is not in any sense a hindrance to progress; rather, such obedience safeguards freedom and growth. Evangelism needs to be very much more than talk; it needs to issue in action such as will commend the spoken word because the truth of that spoken word has been demonstrated. From a doctrinal point of view, this obedience takes the form of the Faith once delivered to the saints and reserved for us by them through their succeeding generations. From the point of view of practicing religion, it shows itself in communions made; in intentions prayed; in the daily prayer of Christ's faithful soldiers and servants; in specific Christian virtues which are the fruit of the practice of true religion.

Witnessing By Vocation

Not only will our witness be

expressed through our obedience in the matter of the Church's doctrine, discipline, and worship, but it will be expressed also in the sense of vocation with which we live our lives in this world.



ROUEN

We shall indeed be Men of the Way, as the Apostles were known by their compatriots. We are familiar with the vocation to the Priesthood, wherewith our clergy have been called, but too often the life of vocation is not understood to include the very call we have all received to be Christians, and to engage as Christians in our parish life; our family life; our business life; our social life; our political life.

The life of vocation is a call to glorify God and to set forward our neighbor's welfare by

exercising the Priesthood of the Laity in whatever fashion God may give us talent or opportunity to do so. Our Lord, in meeting the requirements of carpentry, undertook to meet them well and fully. In so doing, he taught the farmer, the shoemaker, the bookbinder, the nurse, the difference between the doing of those jobs just for a living, and the doing of them as following the life of Christian vocation. It is true, of course, that we need men for the Ministry of the Church, and I trust that the program to be projected throughout the Diocese during the next two years will result in many young men offering themselves to that life. I trust that especially men who have returned to civilian life after extensive military experience may be encouraged to become Postulants and Candidates for Holy Orders. So, too, I hope both men and women will investigate the opportunity for fulness of living that is offered by monastic orders. Lay brothers can live ordered lives even if they are not aware of urgent call to the Ministry itself. Young men and women are needed as teachers and nurses in our Mission Schools at home and abroad. Our Order of Deaconesses and the many communities for women in the American Church are praying day by day that God will raise up many recruits to fill up and expand their ranks so that they may perform a more extensive ministry to the souls Christ loves. Our boys should have placed before them very definitely and honestly the heroic ministry of medical missionaries, and they should be urged to become doctors and to pledge themselves to service in the Mission field. The Church, of course, should be prepared to assist financially such of these boys as are without means to pay their own expenses.

Wherever Christ is found,



MONREALE, SICILY

there is also found Christian vocation. If the Church in this Diocese undertakes to witness to Christ our Redeemer and King, it must be prepared to find the good works Christ has prepared for us to walk in. Using the help His grace affords, men and women can walk in those ways to His glory and our fellow-men's salvation. The same power and strength will be poured out upon us as have been demonstrated in the Church through her long life, 'from St. Benedict's day

through St. Francis' to Father Huntington. During the next year the program relating to vocation should be worked out in detail, and proper literature produced to promote it. Your Bishop expects the Clergy to be especially interested in this concern and to be its ready agents.

Witnessing By Sanctity

As witness is made by obedience and the life of vocation, it issues in that sheer goodness which manifests the love and

grace of our Lord Jesus Christ in and through the very persons of those who respond to his love. This is the Beauty of Holiness which is projected from Heaven through the Altar our Lord has planted upon earth. For this reason the Altar has found place in the life of the Diocese and in the parish. The Eucharist has been the chief service of the Christian Church throughout all centuries of time, making available to all men the same Priest and the same Victim who won their redemption upon that greatest Altar—the Cross of Calvary. From that hill in Jerusalem the Church has planted an Altar wherever she has taken her Mission, and her Mission extends to the uttermost parts of the earth by the Lord's command.

In the catacombs in Rome the Church placed her Altar and provided a priest to mediate the things of Christ to His people. In Europe, during the Crusades, the pilgrims who had come forward in Christ's Name, communicated at an Altar already standing, or they set up one, that they might be strengthened by the Bread of Life to win back for Christ the holy places desecrated by His enemies. When this small group that had set out from England landed at Jamestown, Chaplain Hunt set up the Altar under a tree and celebrated the 'Holy Communion', that those journeymen in a strange country might be filled with the power of God Himself, and share with Him His work of creation, redemption, and sanctification. Bishop Littlejohn of this Diocese set up his Cathedral around an Altar, because he knew how true it is that we have no heaven in us: that the basis for men's salvation resides not in men, but in God, and in man's acceptance and employment of God's grace. The moral issue which faces mankind today is—or should be

ankind's chief concern. What n will do with the atomic mb is of very much greater portance than is the atomic mb itself. God cares what ppen in the world and to the rld; God so loved the world t He sent His only-begotten a not to judge the world, but save the world. Peace and security have to do h Christian moral integrity. here can one find the highest ndard for public education?

In the State? No; in the Church. The Church is not interested in the intellectual alone, but in moral stability as well, that will safeguard the integrity of the intellect. The Church has as her model the Lord Jesus Christ, who, in His human nature as the second Adam, disclosed all possibilities and potentialities of human nature. All knowledge is derived from God, as our Lord plainly manifested, and it is from misuse of knowledge that man-

kind sheds its bitterest tears. In our witness as a Church we need to show by our own performance a more and more consistent leaning upon God. Such dependence is characterized by the regularity and frequency with which we, as a Church, have recourse to the Altar; live by a rule of life; devote ourselves to prayer daily; and cultivate with never ceasing application the simple things of Christian behavior which God has chosen to confound the wise.

The Martyrs of Bithynia

By W. R. D. TURKINGTON, O.H.C.

The facts in this imaginary letter ne from Pliny's Letter to Trajan p. X, 96) and Trajan's Rescript (Pliny Ep. V, 97).

From a letter written at Rome about D. 113.

. . . And not without interest you, friend Lucius, are two letters which I have turned up from my files in the Imperial Colonial Office. You have heard of the trouble in Bithynia on the Black Sea. My imperial master thought best to send to that seat of unrest, his legate, Pliny, one of his most trusted and distinguished friends. Pliny's correspondence with my master lies before me, along with the answers sent to the legate. That gentleman, from his letters, was a most conscientious envoy, and tended to be fussy in his attention to the details of his office. In the Emperor's letters there are some short answers to Pliny's questions about trivial matters of procedure and policy.

These Christians

There is one letter in particular which will interest you. It concerns that sect which is called Christian. There are some of that sort here in Rome and you yourself have given me certain details of their beliefs and practices, learned, no doubt, from your

familiarity with the head of the police department. Pliny writes with some elaborateness of their activities in Bithynia and frankly confesses to the Emperor that he is at a loss how to deal with them. His description of them rather closely corresponds to what you have told me about them here in Rome. In this letter he states that it was the habit of these Christians to meet together on a fixed day before daylight and to sing, in alternate groups, hymns to Christ as God.

This practice seems to be the same as the vigil services you have spoken of, which end in a further service called by them the Eucharist. After this meeting they depart and meet again to take food in common. Pliny says this meal is of a harmless sort, thus giving the lie to the strange stories which have been circulated of the cannibalistic character of the common meal. This meeting was discontinued soon after Pliny's arrival as the legate was very strict in enforcing the law against clubs of any sort.

In other ceremonies, Pliny writes, the Christians bind themselves by oaths not to steal, rob, or commit adultery. They further swear not to break their word and

to pay every man what they owe him. By this it would appear that these people are harmless and have a very strict and high ethical code. It does seem a shame that so much good philosophy should be taught under the direction of an impious sect which refuses to offer to either the gods or the Emperor.

Pliny was able to discover much of these details concerning the group from two serving-girls who were called, by the Christians, deaconesses. He put the girls to torture (and you know how effective that is) but learned from them only that what they believed was what we would call superstition.

However, my friend, as Pliny wrote, the Christians in Bithynia were numerous. Not only did they live in numbers in the cities, but also were found in the rural districts as well. The merchants of food for the sacrificial victims had been raising a great deal of fuss because their trade had been badly reduced by these people. These business men, you can be sure, got a hearing from the legate. When something pinches their purses, the tradesmen can always get action, even from our red-tape government.

Pliny wrote chiefly to ask his master what to do with the Christians. He had been questioning those who were brought to him, asking them thrice if they were Christians, and giving them ample opportunity to deny their superstitions and offer incense and wine to the Image. Those who were really Christians would never recant or offer. In these cases the accused were either executed, or, if Roman citizens, docketed to go to Rome for trial. Pliny justifies his procedure but does say that he feels some difference should be made according to age and sex. He also suggests that if sufficient opportunity of penitence were offered, numbers of Christians might be reclaimed.

It would seem, then, that these Christians are chiefly a social and economic problem, but not a political menace. From the letter, I get the impression that Pliny is not unimpressed by the Christians themselves and would favor a less strict attitude toward them. At the same time he does not want to do anything that would compromise his position as legate of the Emperor.

My Imperial Master in his rescript to Pliny, which I have before me, sets the legate's mind at rest in urbane words which so readily come to the imperial pen. He agrees with Pliny that being a Christian is a capital offence. The rescripts of Nero made it so years ago. However, the Emperor made two concessions to which he draws the attention of his envoy. First, there is no need of the police hunting out the Christians, as they do not seem to be dangerous to society. Second, he directs that any who recant, even though they are accused of crimes as belonging to the sect, must be pardoned so as to facilitate their return to the worship of the gods. Then at the last he charges that no one anonymously accused must be considered criminal by such

accusation. Such action, he says, "is not in accord with the spirit of the age."

It would seem, my friend Lucius, that in the far places of the Empire, as well as in Rome, men give their minds and hearts to the worship of this Christ. It would also seem that whether the government is severe, as under some of our august emperors, or fair-minded and conciliatory, as under our present master, those who call themselves Christians persist in their worship and life, even to persecution and death. I sometimes wonder what was the hidden power in the souls of those Christians in Bithynia that made them face the legate of the Emperor, forswear the gods, and give up life—all for one whom they call Christ, their Lord!

And so, Lucius, . . .

Press Notes

Copies of **THE CHURCH TEACHES** by Edward T. Gushée may be had from The Press. This extremely valuable booklet sells for \$1. (Five or more 75c) "It is hoped that the booklet may be of help to young people of Confirmation age, to adults preparing for Confirmation, to converts, and perhaps as a 'refresher' to other adults."—From Preface by the author.

To expedite delivery of orders placed with The Press we suggest that all orders and letters be addressed: **HOLY CROSS PRESS, WEST PARK, N. Y.**, rather than to the Business Manager personally. They may, of course, be marked for the personal attention of the Business Manager.

We distributed a thousand sample copies of the **MAGAZINE** at General Convention and are hopeful of good results. It was gratifying to be told by a rather large number of clergy and lay-

men that the **MAGAZINE** fills a real need in the life of the Church.

We wish that all our readers could have been with us at Clement's, Philadelphia on Sunday evening, September the 15th, when, at the gracious invitation of Father Joiner, we had a "Holy Cross Family" party. The Father Superior presided and told of our work at the Mother House. Bishop Campbell spoke on St. Andrew's School, and Father Kremer on the Liberian Mission.

If you can possibly do so will you please send the **MAGAZINE** as a gift to someone this Christmas? We wish that we could offer a special rate for two or more subscriptions, but we cannot—although we keep the present low single rate. Christmas Gift subscriptions begin with the January number and we send a card announcing the gift.

These are difficult times for publishers. Materials are scarce. Costs are rising. Workers are restless. Transportation is a problem. Whole areas of the Church are completely untouched by Catholic truth. Our own efforts seem very tiny when we see the need to be met. However, we are not discouraged. God is using us, and very good to us. Continue your prayers for our work.

Book Notices

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Apostolic Succession at the Bar of Modern Criticism by the Reverend Felix Cirlot. Holy Cross Press. \$.50.

The Church Teaches by Edward T. Gushée. Holy Cross Press. Single copy \$1.00; five more \$.75.

Tips to Teachers by Vernon McMaster. Morehouse-Gorham Co., N. Y. \$1.25.

Community Notes

FR. TIEDEMANN was at St. Luke's Church, Los Gatos, Cal. from the seventh to tenth of October; from the thirteenth to nineteenth he was at St. Michael's Church, Portland, Ore.; from the twentieth to twenty-second at Trinity Church, Little, Washington and from the twenty-seventh to the third of November at Holy Trinity Church, Juneau, Alaska.

Fr. Spencer addressed the New York Rally of the Servants of Christ the King on October twenty-seventh at St. James Church, New York. From November twenty-fourth to the twenty-ninth Fr. Spencer will preach a Mission at St. Mary's Church, Kinston, N. C.

November Appointments

The Father Superior will preach at St. Peter's Church, Westchester, N. Y., on the tenth of November.

Fr. Superior, Fr. Harrison, Fr. Kroll and Bro. George will be at St. Luke's Church, Hudson St., N. Y. on the eleventh of November to take part in the 250th Anniversary Celebration of Trinity Parish.

Fr. Harrison will conduct a retreat at Little Portion, Mount Sinai, L. I., from the eighteenth to the twenty-second of November.

Fr. Baldwin will show our African pictures at St. John's Church, New York, on the sixth of November.

We were unable to get into our October issue an account of the Holy Cross Rally at St. Clement's Church, Philadelphia, on the evening of Sunday, September 15th.

The Rector, Father Joiner, who is one of our dearest friends and a senior member of the Society of the Oblates of Mount Calvary, was inspired to dedicate the entire day to the Religious Life. This resulted in a powerful demonstration of loyalty and interest, numerous people attending General Convention being present at the three assemblies throughout the day. The Church was packed, with many standing, for the Solemn High Mass in the morning, at which Bishop Campbell pontificated and Father Williams, Superior, S.S.J.E. preached.

In the afternoon, Bishop Burton S.S.J.E. pontificated at Solemn Vespers and Benediction and Father Joseph, Superior O.S.F., was the preacher.

The evening was given over to the Order of the Holy Cross and was devoted to an informal discussion of our life and work, refreshments following. The Parish Hall was filled. There could not have been a more wholesome and whole-hearted gathering.

The Father Superior presided and gave the first address, his subject being "A Day at Holy Cross." He closed with a description of the various groups of O.H.C. Associates and their Rules of life. Next, Bishop Campbell described St. Andrew's School and emphasized its contribution to Christian Education. Father Kroll then talked about our African work, outlining the thorough course of preparation for Baptism at the Liberian Mission. Two other members of the Order, Brother George and Father Spencer were present.

We cannot thank Father Joiner enough both for his fine idea and for the efficient and hospitable way in which it was carried out.

Demonstrations like that de-

scribed above are a great stimulus to interest in the Religious Life. There have been several such, in various cities, during the past two years. We hope there will be many more and we are sure that all the Religious Communities would be glad to co-operate.

One such affair (and it promises to be a particularly striking one) will take place at St. Luke's Chapel, Hudson St., New York, on Armistice Day (November 11th) at 11:30 a.m. in connection with the celebration of the 250th Anniversary of the Founding of Trinity Parish. Dr. Fleming, Trinity's Rector, and his Vicar at St. Luke's, Dr. Leicester Lewis, are welcoming representatives of the Religious Orders to a Solemn High Mass at which Bishop Campbell, O.H.C., is to pontificate. The Celebrant will be the Reverend Edward H. Schlueter, who was the beloved Vicar of St. Luke's for so many years and who is one of the charter-members of the Society of the Oblates of Mount Calvary. Our own Superior is to be the Deacon and Father Williams, Superior, S.S.J.E., Sub-Deacon. Dr. Lewis will preach.

Here again we want to extend warm thanks to the Rector of the Parish concerned, in this case, Dr. Fleming.

A propos of the Society of the Oblates of Mount Calvary and of the Father Superior's talk at St. Clements', Philadelphia, it may be well to give the following information about the Order's groups of Associates:

The Society of the Oblates of Mount Calvary was founded in 1896 and looks forward to a devout but enthusiastic celebration, next year, of its Fiftieth Anniversary. Its membership consists of about fifty Priests who keep a strict Rule of Prayer and take a yearly Vow of Celibacy. The Father Superior is its Director.

A hundred other Priests are members of the Priests Associate.

Their Rule is very similar to that of the Oblates but they take no Vow of Celibacy; many of them are married. Father Parker is their Director.

A year ago, we started a society whose Rule is especially designed for Seminarists, with the hope that they later will join one of the two groups above. The Father Superior is its director.

There also are two groups, called the Confraternity of the Christian Life and the Confraternity of the Love of God, who keep Rules especially adapted to the needs of Lay People, and who report, each year, to their Director, Father Whitall, as to how their Rule has been kept. The two Rules are similar but that of the C.L.G. is more difficult and comprehensive. The C.C.L. is recommended, at all events over a period of years, for men and women who desire to dedicate themselves to God with a balanced and well-tested Rule of Life.

We would welcome letters from any Priests or Lay-Communicants who wish further information about the Rules. Please write the Director, as indicated above, of whichever group seems most appropriate to your needs.

On November 29th the Father Superior starts for Africa. In ordinary times, an official visitation is made there every four years, but due to the impossibility of obtaining accommodations in war-time, it is over six years since Father Whittemore's last visit. There are many pressing problems to be considered by the Superior and the Father-in-Charge, Father Parsell, connected with the expansion of the work and the urgent necessity for erecting some new buildings and repairing the old—projects which, also, were held up by the war.

If his schedule works out suc-

cessfully, the Superior should reach Bolahun, "the night before Christmas" just in time for the Midnight Mass.

In our September issue we told of our failure to secure an adequate supply of clothing and other household needs. We asked our friends to help us. A few have already responded generously and we wish to add this further word of gratitude to them. We hope that others will keep on trying, however, since we need a great deal more. This particularly applies to sheets, pillowcases, blankets, face towels, bath towels, and counterpanes; because of the big and continuous stream of guests

coming and going; likewise, dish towels. But clothing for our use is needed also; especially white or black shirts of any size (though we can wear other colors, if necessary, under our habits). Shirts with soft collars attached can easily be adjusted.

Let us rehearse, once more, the rest of the list: clerical collars, pajamas, underwear, black socks, dish-towels, sweaters, old clothes for garden work, clerical handkerchiefs and a large CETERA. Let us also remind you to send your gifts to "The Reverend W. E. Harris, O.H.C., Holy Cross, West Park, N. Y." who will acknowledge them on behalf of all of us.

ATTENTION!

LAYMEN in or near NEW YORK!

THE REVEREND LEICESTER C. LEWIS, S.T.D., will give a series of five talks on the general subject of "THE ESSENTIALS OF CHRISTIAN BELIEF" at the Church of the Transfiguration, 1 East 29th Street, New York, N. Y. under the auspices of the Catholic Laymen's Club of New York.

Too often we forget the teaching of the Church and become embroiled in discussions of superficialities. These talks have been planned to answer the question "What Does the Church Teach?"

Father Lewis is one of the outstanding scholars in the church today. He recently served on the Commission on Approaches to Unity. For a considerable period he was professor of Ecclesiastical History at Western Theological Seminary and at present is Vicar of St. Luke's Chapel, Trinity Parish, New York.

The schedule of the talks is as follows:

1946 Nov. 7—"The Fullness of the Godhead Bodily"

Dec. 5—"Outside the Church—no Salvation"

1947 Jan. 9—"Shall I Confess My Sins to a Man?"

Feb. 6—"The Deathless Sacrifice"

Mar. 6—"Eternal Justice"

Benediction of the Blessed Sacrament at eight-fifteen will precede each of the talks. A cordial invitation is extended to all communicants to attend.

An Ordo of Worship and Intercession, Nov.-Dec., 1946

16. *Of St. Mary.* Simple. W. gl. col. 2) of the Holy Spirit 3) for the Church or Bishop pref. B.V.M. (Veneration).
17. 22nd Sunday after Trinity. Semidouble. G. gl. col. 2) St. Hugh of Lincoln, B.C. 3) St. Gregory Thaumaturgus, B.C. cr. pref. of Trinity.
18. *Monday.* G. Mass of Trinity xxii col. 2) of the Saints 3) for the faithful departed 4) *ad lib.*
19. St. Elizabeth of Hungary, W. Double. W. gl.
20. *Wednesday.* G. Mass of Trinity xxii col. 2) of the Saints 3) *ad lib.*
21. *Thursday.* G. Mass as on November 20.
22. St. Cecilia, V.M. Gr. Double. R. gl.
23. St. Clement, B.M. Double. R. gl.
24. Sunday Next Before Advent. Semidouble. G. gl. col. 2) St. John of the Cross, C.D. cr. pref. of Trinity.
25. St. Katharine of Alexandria, V.M. Double. R. gl.
26. St. Sylvester, Ab. W. Double.
27. *Wednesday.* G. Mass as on November 26.
28. *Thursday.* G. Mass as on November 26. At public Masses of Thanksgiving Day. W. gl. one col. cr.
29. Vigil of St. Andrew. V. col. 2) of St. Mary 3) for the Church or Bishop.
30. St. Andrew the Apostle. Double II Cl. R. gl. cr. pref. of Apostles.
- December 1. 1st Sunday in Advent. Semidouble. V. col. 2) of St. Mary 3) for the Church or Bishop cr. pref. of Trinity.
2. *Monday.* V. Mass of Advent i col. 2) of St. Mary 3) for the faithful departed 4) for the Church or Bishop Gradual without Alleluia on ferias in Advent.
3. St. Francis Xavier, C. Greater Double. W. gl. col. 2) Advent i.
4. *Wednesday.* V. Mass of Advent i col. 2) of St. Mary 3) for the Church or Bishop.
5. *Thursday.* V. Mass of Advent i col. 2) St. Sabas, Ab. 3) of St. Mary.
6. St. Nicholas, B.C. Double. W. gl. col. 2) Advent i.
7. St. Ambrose, B.C.D. Gr. Double. W. gl. col. 2) Advent i cr.
8. 2nd Sunday in Advent. Semidouble. V. col. 2) Advent i 3) for the Church or Bishop cr. pref. of Trinity (or of Conception B.V.M. as Double I Cl. W. gl. col. 2) Advent ii 3) Advent i cr. pref. B.V.M. L.G. Sunday).
9. Conception B.V.M. Double II Cl. W. gl. col. 2) Advent i cr. pref. B.V.M. (or, if the feast was observed on the day before, Monday V., Mass of Advent ii col. 2) Advent i 3) Conception B.V.M.)
10. *Tuesday.* V. Mass of Advent ii col. 2) Advent i 3) Conception B.V.M.
11. *Wednesday.* V. Mass as on December 10.
12. *Thursday.* V. Mass as on December 10.
13. St. Lucy, V.M. Gr. Double. R. gl. col. 2) Advent i.
14. *Saturday.* V. Mass of Conception B.V.M., W. gl. col. 2) Advent i 3) of the Holy Spirit. pref. B.V.M.
15. 3d Sunday in Advent. Semidouble. V. col. 2) Conception B.V.M. 3) Advent i cr. pref. of Trinity.
16. *Monday.* V. Mass of Advent iii col. 2) Advent i 3) for the faithful departed 4) of St. Mary.

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Thanksgiving for all blessings.

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